



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Surat An-Noor* (a division of The Qur'an) Wedescended it and We decreed it and We descended in it evidents-she Aya'ten (Qur'anic statements) *la'alla* (craving currently unavailable deed that/ perhaps) you reminisce you.¹
2. The adulteress and the adulterer so let-flog you; each one of [them both] one hundred lash-she; and let not take you by them both clemency in Allah's religion³ *en (if/ since)* you [were] believing by Allah and The Day The Last; and let witness their both torment a *ta'efaton* (band/group) of the believers.
3. The adulterer not weds [he] except an adulteress or a *mushrekatan* (she who partner deities with Allah/ she-polytheists); and the adulteress not weds her except an adulterer or a *mushrekon* (he-who partner deities with Allah/ he-polytheists); and *tha'leka* (afar-that-it/ that) ^x (had been) forbidden on the believers.
4. And who *yarmoona*⁴ (they inculpate with adultery) the *muhsa'na'te* (chaste-women, marriers-she)⁵ afterwards not *ya'ato* (produce/ present they²) by four he-witnesses, then let-flog them you² eighty *jaldatan* ([lash]) and let-not you² accept for them a testimony ever; and those they (are) the *fa'seqoon*⁶ (rebels vis-à-vis Allah's command).
5. Except whom repented they² from after *tha'leka* (afar-that-it/ that) ^x and they² mended, then verily Allah (*is*) *Ghafoor* (iterative Forgiver), *Raheem* (iterative mercy Giver).
6. And who *yarmona*⁷ (they inculpate with adultery) their spouses (wives) and not was for them witnesses

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا
فِيهَا إِيَّتَنَا بِسِنَتٍ لِّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الْزَانِيَةُ وَالْزَانِي فَاجْلِدُو أَكُلَّ وَاحِدٍ
مِّنْهُمَا مِائَةً جَلْدَةً وَلَا تَأْخُذُوهُمَا
رَأْفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشَهَدَ
عَدُوُّهُمْ مَا طَابَ لِفَتَّةٍ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

الْزَانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ
مُشْرِكَةً وَالْزَانِيَةُ لَا يَنْكِحُهَا إِلَّا
زَانَ أَوْ مُشْرِكٌ وَحْرَمَ ذَلِكَ عَلَى
الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ
لَمْ يَأْتُوا بِأَرْبَعَةٍ شَهِدَاءَ فَاجْلِدُوهُمْ
ثَمَنِينَ جَلْدَةً وَلَا تَقْبِلُوا هُنْ شَهِدَةً
أَبَدًا وَأُولَئِكَ هُمُ الْفَسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ

¹ See the Lexicon attached to this Translation for this proper name of a "division of the Qur'an."

² The word "رَأْفَةٌ" is an intensive form of "الرَّحْمَةُ" as "الرَّحْمَةُ" = "mercy," which is kindness imparting delight to its recipient; while "الرَّأْفَةُ" is in addition to "الرَّحْمَةُ" it involves protecting against any possible undesirable happening to the recipient; hence, "الرَّأْفَةُ" = clemency. See *النتائج*.

³ The word "دِين" here means "rule." See *البصائر*.

⁴ The word "رمون" in "رمون" has several meanings, when combined with: e.g.: chaste women or wife or an innocent person, then it becomes Arabic-tongue-expression meaning: *inculpating with adultery*.

⁵ As stated in (S4:24) the word "marriers-she" = "محصنات" has at least two related but distinct meanings (1) marriers-she ^{y m}, i.e. *ladies who are married*, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'anic terminology *per se*, although "زوجة" and "زوج" are surely Qur'anic terms. So in *Quranic terms* "marriers-she" = "محصنات" and nothing else.

⁶ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁷ See footnote 5 above regarding *inculpating with adultery*.

except themselves^w then a testimony^w (of) *ahado*⁸ (lone-/any-one) (of) them (is) four testimonies^{w9} by Allah: verily he surely (is) of the *ssa'deqlina* (*always-truth-enforcers*).

7. And the fifth^w (*testimony*^w):¹⁰ (is) that Allah's curse^w (be) on him *en*(*if*) [*he*] [was] of the liars.

8. And (*would*) forestall *a'n* (*off*) her the torment that [*she*] testifies four testimonies^{w11} by Allah: verily he surely (is) of the liars.

9. And the fifth^w (*testimony*^w) (is): that Allah's wrath (be) on her *en*(*if*) [*he*] [was] of the *ssa'deqlina* (*always truth enforcers*).

10. And *lawla* (*had it not been for*) Allah's munificence on you^b and His mercy^{w12} and that Allah (is) *Tawwabon* (*iterative Relent*), *Hakeemon*¹³ (*infinite hekmah*¹⁴ *Possessor*).

11. Verily who ^r came / perpetrated they ^z by the *uf'ke*^x (*slanderous-fabrication / specious concoction*)^x (are) a league^w of you; ^b let not¹⁵ you ^z reckon it ^x evil for you; ^b rather it ^x (is) a *khayron* (*choicer / superior / worthier*) for you; ^b for every *emre'en*¹⁶ (*mature / perfect manliness possessor*) of them what *ektasaba*¹⁷ ([*he*] reciprocally earned) of the sin; and who ^x *tawalla* (*he took charge*) (of) its ^x *kebara*¹⁸ (*cardinal-lead*) of them, for him (is) a great torment.

12. *Lawla* (*why have not*) *edb* (*when / since*) heard it ^x you ^c presumed the he-believers and the she-believers by their selves^w a *khayran* (*superiority / goodness*) and said they: ^z this (is) an *uf'kon*^x (*slanderous-fabrication / specious concoction*)^x manifest.

13. *Lawla* (*why did not*) came / produced they ^z on it ^x by four he-witnesses; so *edb* (*as / since*) not *ya'ato* (*produce / present they^z*) by the he-witnesses, then those, *enda* (*by Rule of* Allah, they (are) the liars.

14. And *lawla* (*had it not been for*) Allah's munificence on

لَهُمْ شُهَدَاء إِلَّا أَنفُسُهُمْ فَشَهَدَهُمْ
أَحَدُهُمْ أَرَبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ
لَمَنِ الْصَّادِقِينَ ١

وَالْخَمْسَةُ أَنْ لَعْنَتَ اللَّهُ عَلَيْهِ إِنْ
كَانَ مِنَ الْكَذَّابِينَ ٢

وَيَدْرُؤُ عَنْهَا عَذَابٌ أَنْ تَشَهَّدَ
أَرَبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمَنِ
الْكَذَّابِينَ ٣

وَالْخَمْسَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهِ
إِنْ كَانَ مِنَ الْصَّادِقِينَ ٤

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ
وَأَنَّ اللَّهَ تَوَابُ حَكِيمٌ ٥

إِنَّ الَّذِينَ جَاءُو بِالْإِفْكِ عَصَبَةٌ
مِنْكُمْ لَا تَحْسِبُوهُ شَرَا لَكُمْ بَلْ
هُوَ خَيْرٌ لَكُمْ لِكُلِّ أَمْرٍ مِنْهُمْ مَا
أَكْتَسَبُ مِنْ إِلَّا ثُمَّ وَالَّذِي تَوَلَّ
كِبَرُهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ٦

لَوْلَا إِذْ سَعَتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ حَيْرًا وَقَالُوا
هَذَا إِفْلَكٌ مُبِينٌ ٧

لَوْلَا جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءِ
فَإِذَا لَمْ يَأْتُو بِالشُّهَدَاءِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَذَّابُونَ ٨

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ ٩

⁸ See the Lexicon attached to this Translation regarding "أَحَدٌ."

⁹ The word "شهادة" = "testimony" in Arabic grammar is a feminine gender.

¹⁰ Since word "شهادة" = "testimony" is a feminine gender, so its substitute/ reference (fifth) must be feminized.

¹¹ See footnote 9 above regarding testimony.

¹² There is an omission, complementing = "جواب" "lawla." Such omission is because its obviousness and enormity.

¹³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁴ See the Lexicon attached to this Translation for "hekma."

¹⁵ The "ي" in "لا تحسبوه" "لا الناهية" is "لا تحسبوه" hence "let not."

¹⁶ See the Lexicon attached to this Translation for the differences between the man = *الإنسان* and the human = *الرجل* person = *المرء* being the *mature / perfect manliness possessor*. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

¹⁷ The word "اكتسبت" (a) i.e. *على وزن افتعل* = that is he *intentionally caused* (an act, a deed) *to happen*. (b) Also, "اكتسبت" has *more letters-construct* implying *more positive or negative meaning*, in *this case a negative one*. So (a) and (b) mean this *self* had *intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but upon* (i.e. *against*) it.

¹⁸ The expression "(took) charge (of) its cardinal-lead" means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander.

you^b and His mercy^w in the world^w and the Hereafter^w surely (would have) touched you^b in what *qfadha*¹⁹ (group-rushed) you^c in it^x a great torment.

15. *Edh* (when/ since) *talaqqa*²⁰ (receive/ inculcate) it^x you^z by yourⁿ tongues; and you^z say by yourⁿ mouths what not for you^b by it^x knowledge; and you^z reckon it^x a trifle (trivia) while it^x (*is*) *enda* (by Rule of) Allah great.

16. And *lawla* (why have not) *edh* (when/ since) heard it^x you^z said you: ^c not [it^x] be for us to speak by this, *subhana*²¹ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You; ^g this (*is*) a great calumny.

17. Admonishes²² you^b Allah that not²³ revert you^z for its^x like ever, *en*(if/ since) you^c were believers.

18. And manifests Allah for you^b the *Aya'ie*,^w (*Qur'anic statements*) and Allah (*is*) Omniscient, *Hakeemon*²⁴ (*infinite hekmal*²⁵ Possessor).

19. Verily who^r they^z like that the profanity^w²⁶ spreads-/ circulates^w in whom^r believed they^z for them (*is*) a painful torment in the world^w and the Hereafter^w and Allah knows and you^f know not.

20. And *lawla* (*had it not been for*) Allah's munificence²⁷ on you^b and His mercy^w and that Allah (*is*) *Ra'oofon*²⁸ (*iteratively Forbearer/Clement*) *Rabeemon* (*iterative mercy Giver*).

21. O you, who^r believed they: ^z let-not *tatta'be'o* (*closely-follow you*^x) the Satan's steps;^w and whoever *yatta'be'a*

فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَكُمْ فِي مَا

أَفْضَلُتُمْ فِيهِ عَذَابٌ عَظِيمٌ

إِذْ تَلْقَوْنَاهُ بِالسِّنَنِ وَتَقُولُونَ
بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هَيْنَا وَهُوَ عِنْدَ اللَّهِ
عَظِيمٌ

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا
يَكُونُ لَنَا أَنْ نُكَلِّمَ هَذَا
سُبْحَانَكَ هَذَا بِهِتَنَ عَظِيمٌ

يَعْظُمُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ
أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

وَبِيَنْ اللَّهِ لَكُمُ الْأَيَتِ وَاللَّهُ

عَلِيمٌ حَكِيمٌ

إِنَّ الَّذِينَ تَحْبُّونَ أَنْ تَشْيَعَ
الْفَحْشَةُ فِي الَّذِينَ إِمَانُوا هُمْ
عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ

* يَتَأْمِلُ الَّذِينَ إِمَانُوا لَا تَشْيَعُوا

¹⁹ The word “افضتم” “اـلـافـاضـة” comes from “افـضـتـم” which means a *crowd of people rushing from one place to another*

²⁰ The word “تـلـقـونـه” “تـلـقـيـه” is made up of two parts: (a) the verb “*talaqqa*”= “تـلـقـيـه” and (b) the pronoun article “نـهـ”=you^f do it. However, the word *talaqqa*= “تـلـقـيـه” in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (make it understood) to another. Hence, “you^f receive/ inculcate it^x”.

²¹ The word “*subhanaka*”= “سـبـحـانـكـهـ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سـبـحـانـهـ” or “سـبـحـانـهـ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*”= “سـبـحـانـكـهـ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²² The word “يـعـظـمـكـهـ” rooted in “وـعـظـمـهـ” = “exhorted” or “admonished,” and “مـوـعـظـةـهـ” could mean: exhortation or admonition.

²³ The particle “أـنـهـ” here in the sense of “أـنـلـاـهـ”=“that not.” See مـعـنـيـ اللـلـيـبـ

²⁴ See the Lexicon attached to this Translation for an exposition on the words “الـحـكـيمـهـ” and “الـحـكـيمـهـ.”

²⁵ See the Lexicon attached to this Translation for “*hekma*.”

²⁶ The word “فـاحـشـةـهـ” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فـاحـشـةـهـ” or “فـاحـشـةـهـ” is euphemistically used to mean adultery or fornication or homosexuality.

²⁷ The word “فـضـلـهـ” is *inchoative* and its *predicative* is omitted because it is *forthcoming* in a later sentence. See الفـطـبـيـ

²⁸ The word “رـوـفـهـ” of “الـرـحـمـةـهـ” which is more intensive than “الـرـحـمـةـهـ” as “الـرـحـمـةـهـ”=“mercy,” which is kindness imparting delight to its recipient; while “الـرـفـقـهـ” is *in addition to* “الـرـحـمـةـهـ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الـرـفـقـهـ” is a *protective-mercy*=clemency. And “رـوـفـهـ” is multitudinous protective mercy Doer or multitudinously clement. See اللـاجـ

([he] closely-follows) the Satan's steps^w then verily he commands by the profanity^{w²⁹} and the *munka're* (rationally/ *Sharey'ah* unacceptable deed/say); and *lawla* (had it not been for) Allah's munificence on you^b and His mercy^w not *zaka*³⁰ (purified and suited) of you^b [of] an *ahaden*³¹ (lone/ any-one) ever; [and,] but Allah *youzakkey* ([He] excutes/benefits/suits, lands and blesses) whom^p [He] wills; and Allah (is) *Sameeon* (possessor of rather acute hearing capacity/ and enabler of others to hear/ favorable Answerer to prayer), Omniscient.

22. And let not *ya'taley* (vow abstaining from allowable good deeds) the munificence-possessors of you^b and [the] abundance^w to *you'a'to* (they^z accord/give) kin-possessors and the *masakee'na*³² (not having sufficient material possessions) and the emigrants in Allah's path; and let pardon they^z and let condone they^z do not³³ you^z like that Allah forgives for you; ^b and Allah (is) *Ghafooroon* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

23. Verily who^r *yarmona*³⁴ (they^z inculpate with adultery) the *muhsana'ie* (chaste women/ marriers-she)^{y^m35} the (innocently) heedless-they^{y^m} she-believers (had been) cursed they^z in the world^w and the Hereafter;^w and for them (is) a great torment.

24. Day witnesses/testifies on them their tongues and their hands^w and their feet^w by what they^z were working.

25. Then-day fulfills³⁶ (for) them Allah their *Deen*³⁷ (dues), the right; and (would then) know they^z that Allah, Who (is) The Right The Manifester.

26. The *khabeethato* (she-they wicked/bad for the he-they wicked/bad) for the *khabetheena* (he-they wicked/bad for the she-they wicked/bad); and *khabethoona* for the *khabeetha'te* and the *tayyeba'te* (she-they good) for the *tayyeboona* (he-they good) and the *tayyebona* for the *tayyeba'te*; those *mubrra'oona* (are rendered absolvers)³⁸ of

خُطُوطِ الشَّيْطَنِ وَمَنْ يَتَّبِعُ
خُطُوطِ الشَّيْطَنِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنْكُمْ
مَنْ أَحَدَى أَبْدَا وَلَكُنَّ اللَّهُ يُزَكِّي
مَنْ يَشَاءُ وَاللَّهُ سَيِّعُ عَلِيهِ
n

وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ
وَالسَّعَةُ أَنْ يُؤْتُوا أُولَى الْقُرْبَى
وَالْمَسَاكِينُ وَالْمَهَاجِرُونَ فِي
سَبِيلِ اللَّهِ وَلَيَعْفُوا وَلَيَصْفُحُوا
أَلَا تَحْمُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ
T

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعْنَوْا فِي الدُّنْيَا
وَالآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ
T

يَوْمَ تَشَهِّدُ عَلَيْهِمْ أَسْتَهْمُ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ
يَوْمَئِذٍ يُوَفِّيهُمُ اللَّهُ دِينَهُمُ الْحَقُّ
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ
الْمُبِينُ
T

الْخَيْشُتُ لِلْخَيْشِينَ وَالْخَيْشُونَ
لِلْخَيْشَتِ وَالْطَّيِّبُتُ لِلْطَّيِّبِينَ
وَالْطَّيِّبُونَ لِلْطَّيِّبَتِ أُولَئِكَ
مَبْرُونَ مِمَّا يَقُولُونَ لَهُمْ

²⁹ See footnote 26 above regarding “profanity”.

³⁰ The word “زَكِيٰ” here means suited, in the intransitive sense of suit. See *التفاسير* and *اللسان*.

³¹ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

³² For the words “فُرَاءٌ” versus “مساكين” “مساكين”, i.e. having *some* material possessions but *not* sufficient; whereas *فَقِيرٌ* lacks any material possessions.

³³ This particle “لَا” is for “عرض للترغب أو التحبيض” “الترغب” = “desiring.”

³⁴ See footnote 4 above regarding *inculpating with adultery*.

³⁵ See footnote 5 above regarding “المحصنات”.

³⁶ The word “يُوفِي” in “يُوفِيهم” meaning *gathering the last component of any obligation to make it a whole*. Thus, “يُوفِي” means *endeavor and gather the last part of an obligation to fulfill it*.

³⁷ That is pays them their recompense, according to their dues, good or bad on “Day of Judgment’s”.

³⁸ This means and Allah knows best, that whatever the good men and women might have uttered by way of “bad” commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall “goodness.” Thus, “rendered” is for *مفعول بمعنى فاعل*.

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

what they^z say; for them a forgiveness^w and a *rez'qon^x* (*provision/victuals for sustenance*)^x *kareemon*³⁹ (*bounteous, ennobling and of multiple uses/effects*).

27. O you who^r believed they^z let-not enter you^z houses^w other than yourⁿ houses, until *tas'ta'neso* (*you^z seek familiarizing your selves*) and *tosallemo*⁴⁰ (*you^z offer-peace*) on their folks; ^w*tha'lekum* (*collective afar that*)^x *khayron* (*choicer/superior/worthier*) for you^b *la'alla* (*craving currently unavailable deed that/perhaps*) you^b reminisce you.^z

28. Then *en* (*if*) not found you^z in it^w an *ahadan*⁴¹ (*lone/any-one*), then let-not enter it^w you^z until (*to be*) permitted for you;^b and *en* (*having been*) said for you^b: let-return you^z then let-return you;^z it^x (*is*) *az'ka*⁴² (*more befitting and beneficial/cleansing*) for you;^b and Allah by what you^z work (*is*) Omniscient.

29. Not on you^b a *jonahom*⁴³ (*sin*) to enter you^z houses^w other than (*it^w being*) occupied^w in it^w *mata'on* (*furnishings/chattel/convenience*) for you^b and Allah knows what you^z disclose and what you^z conceal.

30. Let-say [you^s] for the believers: *yaghodhdho*⁴⁴ (*they^z (curb/lower and break the gaze) [of]*)⁴⁵ their *abssa're* (*insights/discernments*) and they^z keep-up⁴⁶ their *foroja* (*orifices/private-parts*); *tha'leka* (*afar-that-it/that*)^x (*is*) *az'ka* (*more cleansing and befitting*) for them; verily Allah (*is*) Proficient by what *yass'naona*⁴⁷ (*carefully craft they^y*).

31. And Let-say [you^s] for the she-believers (*to*) *yaghodhdhna*⁴⁸ (*she-they^z curb/lower-and-break the gaze) [of]* their^y *abssa're* (*insights/discernments*), and (*to*) keep-up they^{y49} their^y *foroja* (*orifices/private-parts*); and let not disclose/flash they^y their^y adornment^w / trim^w except what

يَأَيُّهَا الَّذِينَ إِمَّا مَنُوا لَمْ تَدْخُلُوا بَيْوَنًا
غَيْرَ بَيْوَنَكُمْ حَتَّىٰ سَتَأْنَسُوا
وَتُسْلِمُوا عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ
لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ
قِيلَ لَكُمْ أَرْجِعُوا فَارْجِعُوا هُوَ أَكْبَرُ
لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بَيْوَنًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ
مَا تُبَدِّلُونَ وَمَا تَكْتُمُونَ

قُلْ لِلْمُؤْمِنِينَ يَغْضُبُونَ مِنْ
أَبْصَرُهُمْ وَخَفَظُوا فُرُوجَهُمْ
ذَلِكَ أَرْكَاهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا
يَصْنَعُونَ

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُبُنَ مِنْ
أَبْصَرُهُنَّ وَخَفَظُنَ فُرُوجَهُنَّ وَلَا
يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهُنَّ
وَلَيَضْرِبَنَّ بَخْمُرَهُنَّ عَلَىٰ جِيَوْهَنَ

³⁹ The word “*kareem*”= “**كريم**” is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained in length in footnote 37 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁴⁰ The word “*تَسْلَم*” in “*تَسْلَمُوا*” is a *present tense* of “*السَّلَامُ*,”= “*peace*,” for which there is *no* way to linguistically verbalize such a *concrete noun*, like *many such problems* in English. So, short of *transliteration*, which *should be avoided* if possible, the *next best case* is to “*coin*” *best approximate expression*, such as “*offer-peace*,” as we did in this case.

⁴¹ See the *Lexicon* attached to this *Translation* regarding “**أَحَدٌ**”

⁴² That is, and Allah is knowinger, “*more befitting or more beneficial/cleansing for you*.”

⁴³ See the *Lexicon* attached to this *Translation* for the meaning of the word “**جَنَاحٌ**” figuratively taken to symbolize the *inclination to sin or the sin itself*. So, no “**جَنَاحٌ**”= *no sin*.

⁴⁴ The word “*yaghodhdho*”= “**يَغْضِبُ**” if with respect to *sight* means: to *curb, lower and break the gaze*. If it applies to the “*sound*” then it means to *soften*. See **اللسان**

⁴⁵ This “*of*” is *very significant*, as it indicates *portioning* of the eyesight. That is to say, it is *not* possible to deflect the *entire* eyesight, as the *first look* is part of it. But what is required is *not to gaze* at what is *not allowed* for one to gaze at.

⁴⁶ The word “**يَحْفَظُونَ**” is rooted in “**حَفَظٌ**” = “*kept-up*” not just “*kept, or maintained*,” or even “*guarded*.” *Merriam Webster's Dictionary* puts it: “*to stay even (as in acts of strength, endurance, or speed)* *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

⁴⁷ The word “**يَصْنَعُونَ**” is rooted in the verb “**صَنَعٌ**,” which means (1) *carefully choose* or (2) *carefully craft or tried to approach perfection* in making of (anything) or upbringing of any human or animal.

⁴⁸ See footnote 44 above regarding “*yaghodhdho*.”

⁴⁹ See footnote 46 above regarding “*keep-up*.”

appeared/manifested of it;^w and let cast-they^y by their^y kerchiefs⁵⁰ over their^y bosoms; and let not disclose/flash they^y their^y adornment^w/trim^w except to their^y *bo'aolto* (*husbands/lords/possessors/owner of*) them^y or their^y sons, or sons (*of*) their^y *bo'aolto* them^y or their^y brothers or sons (*of*) their^y brothers or sons (*of*) their^y sisters or their^y women or what possessed their^y *yamenes* (*right hands*) (*i.e. their slaves*), or the *ta'be'eenā* (*male followers, e.g.: servants*) other than *erbatey*^w (*having sexual desire/need*)^w possessors of the men or the children who^r not ascended/cognized they^z over the women's *aw'ra'te* (*pudenda*) and let not strike-they^y their^y feet to (*be*) known what hide-they^y of their^y adornment;^w and let-repent you^z to Allah together, O believers, *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thrive you^z.

32. And let-wed you^z the widows of you^b and the *ssa'leheena* (*righteous-people*) of yourⁿ *eba'de* (*he-slaves*) and yourⁿ *ema* (*she-slaves*); *en* (*if*) they^z be poor⁵¹ enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*⁵² (*Surrounder and encompassing all things*), Omniscient.

33. And *le'yasta'afise* (*let affirmably abstain*) who^r not find they^z marriage until enriches/suffices them Allah of His munificence; and who^r *yabtaghona* (*they^z earnestly-quest*) the book⁵³ of what possessed yourⁿ right hands^w then *ka'tebo* (*let-you^z mutually inscribe*) them, *en* (*if*) you^c knew in them *khayran* (*goodness/pledge-honorers*); and *aa'to* (*let-you^z accord*) them of Allah's possession which^x *aa'ta*⁵⁴ (*[He] accorded*) you^b and let-not coerce you^z yourⁿ (*slave*) maids on harlotry, *en* they^y wanted chastity/marriage to *tabtagho*⁵⁵ (*you^z earnestly-quest*) a transient (*of*) the life^w (*of*) the world; ^wand whoever [*he*] coerces them^y, then verily Allah from after their^y coercion (*is*) *Ghafooroon* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

34. And *laqad* (*verily, already and affirmatively*) We descended to you^b *Aya'ten*^w (*Qur'anic statements*) manifesters-she^{ym};

وَلَا يُنْدِينَ زَيْنَتْهُنَّ إِلَّا لِمُعْلَمَتِهِنَّ
أَوْ أَبَاءِهِنَّ أَوْ أَبَاءِهِنَّ بِعُولَتِهِنَّ
أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِهِنَّ بِعُولَتِهِنَّ
أَوْ إِخْرَانَهُنَّ أَوْ بَنِي إِخْرَانَهُنَّ
أَوْ بَنِي أَخْوَانَهُنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا
مَلَكَتْ أَيْمَنَهُنَّ أَوْ الْتَّبَعِينَ
غَيْرُ أُولَى الْإِرَةِ مِنَ الْزَّجَالَ أَوْ
الْطِّفْلَ الَّذِينَ لَمْ يَظْهِرُوا عَلَى
عُورَتِ النِّسَاءِ وَلَا يَضْرِبُنَّ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا سُخْنَيْنَ مِنْ
زَيْنَتْهُنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيْهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تَفْلِحُونَ ﴿٦٦﴾
وَأَنِّكُحُوا الْأَيَمَمَيْ مِنْكُمْ وَالصَّابِرِينَ
مِنْ عِبَادِكُمْ وَإِمَامَيْكُمْ إِنْ
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ
فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلَيْمٌ ﴿٦٧﴾

وَلَيَسْتَعْفِفُ الَّذِينَ لَا سَجَدُونَ
نَكَاحَتِي يُغْنِيْهِمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَبْتَغُونَ الْكِتَبَ مِمَّا
مَلَكَتْ أَيْمَنَكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا وَمَا تُوْهُمُ مِنْ
مَالِ اللَّهِ الَّذِي إِنَّكُمْ لَا تُكْرِهُوْا
فَتَبَتَّكُمْ عَلَى الْبَغَاءِ إِنْ أَرْدَنَ
تَحْصِنَالْتَّبَتَّغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
وَمَنْ يُكَرِهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٦٨﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ إِنْتِ

⁵⁰ The word “خمار“ خمرهنَّ in “خمار“ is a plural for “خمار“ which is *linguistically* speaking, and The Qur'an is *foremost* is “Arabic Qur'an” means “handkerchief?” See *الراغب* and *الهادي* and *التاج* and *مساكنين* see the *Lexicon* attached to this *Translation* for the distinction.

⁵¹ The word “مساكنين“ فقراءٌ versus the “مساكنين“ see the *Lexicon* attached to this *Translation* for the distinction.

⁵² The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁵³ “الكتاب“ here = “المكابة“ i.e. the *mutual writing of a pledge of one party to another*. So in this great Ayah, *ka'tebo* (*let-you^z mutually inscribe*) them (*i.e. your slaves*) a pledge, that they pay you ransom to *get their freedom*. This is a clear command from Allah to *abolish slavery through mutual benefits between the owner and his/her slave*. See *القرطبي*.

⁵⁴ That is, and Allah knows best, from the *Zakah* wealth, as the *Zakah* possession is not but a *trusted possession* in the hands of the one giving that portion of *his* possession as *Zakah*.

⁵⁵ The word “طلب حثيثاً“ = “ابتغى“ meaning: *earnestly quested*.

and a parable/example of whom^r they^z ceded of before you,^b and an exhortation^{w56} for the *muttaqeen* (reverential guarders against Allah's displeasure).

35. Allah (is) the Heavens^w and the Earth's^w illumination;^x parable/example (of) His illumination (is) as a niche^w in it^w a lamp; the lamp (is) in a glass-she^y the glass-she^y (is) like a lustrous-star^{w57} being kindled of a blessed tree,^w an olive^{w58} neither [eastern-she^y] nor [western-she^y]; almost its^w oil lightens and albeit not touched it^x a fire;^w an illumination^x on an illumination;^x *Allah yahdey* (divinely-guides) for His illumination^x whom^r [He] wills; and strikes Allah the parables/examples for the mankind; and Allah by every-thing (is) Omniscient.

36. In houses Allah allowed (to be) elevated⁵⁹ and (to be) mentioned in it^w His name; *yousabbeho*⁶⁰ (saying: *subhana Allah*) for Him in it^w by the *ghodownwe* (dawn-until-sunrise) and the *aa'ssale*⁶¹ (late afternoon until sunset).

37. Men neither *tolhey* (entertainingly-preoccupies/ distracts) them a trade^w and nor a sale^x *a'an* (off) Allah's *Thekre*⁶² and *eqa'me* (upping/sustaining the prescribed obligations of) the Prayer^w and *eeta* (according and fulfilling the obligations of) the *Zakatey*^{w63} (prescribed percentage of personal possessions);^w they fear/know⁶⁴ a day^x *tataqallabo* (iteratively turnover) in it^x the hearts and the *abssaro* (insights/ discernments).

38. To requite them Allah *ahsa'na*⁶⁵ (perfecter and beautifuler) (of) what worked they;^z and [He] augments them of His munificence; and Allah provides whom^r [He] wills by other than a count.

39. And who^r unbelieved they^z their works (are) like a mirage^x in a bowl^{w66} reckons it^x the thirstier water; until if/when [he] came (to) it^x [he] found it^x not a

مُبَيِّنَتٌ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ وَمَوْعِظَةٌ لِلْمُتَّقِينَ

* اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ
مِثْلُ نُورِهِ كَمِشْكُوْتٍ فِيهَا مَصْبَاحٌ
الْمَصْبَاحُ فِي زُجَاجَةِ الْرَّجَاجَةِ
كَأَنَّهَا كَوْكَبٌ دُرْرَى يُوقَدُ مِنْ شَجَرَةِ
مُبِيرَكَةِ زَيْتُونَةٍ لَا شَرْقِيَّةٌ وَلَا
غَرْبِيَّةٌ يَكَادُ زَيْتُهَا يُضَعِّفُ وَلَوْلَمْ
تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ
لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلَيْهِ

فِي بُيُوتٍ أَذْنَ اللَّهُ أَنْ تُرْفَعَ
وَيُذْكَرَ فِيهَا أَسْمُهُ وَيُسَبَّحُ لَهُ
فِيهَا بِالْغُدُوِّ وَالْأَصَالِ

رَجَالٌ لَا تُلْهِيهِمْ تَحْرِثَةٌ وَلَا بَيْعٌ
عَنْ ذِكْرِ اللَّهِ وَاقْامَرُ الْصَّلَاةُ وَإِيَّاتِهِ
الْزَّكُوْةُ سَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَرُ

لِيَحْرِجُهُمْ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ
وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٌ
بِقِيَّةٍ يَحْسَبُهُ الظَّمَآنُ مَاءً حَتَّى
إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ

⁵⁶ The word "مَوْعِظَةٌ" = "exhortation" or "admonition," could mean: *exhortation* or *admonition*.

⁵⁷ The word "كَوْكَبٌ" from a linguistic stand means: star. Although in modern times "كَوْكَبٌ" = planet.

⁵⁸ Tree in Arabic is a *feminine*. So the reference to it is obviously *feminized*. Hence, the references: "olive," "she-eastern, she-western."

⁵⁹ That is to be *built*, i.e. the mosques.

⁶⁰ The word "*yousabbeho*" has no English equivalent. It means [he] says, "*subhana Allah*," that is: *hallowedly and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a *Prayer*, says Ibn Abbas, see *القرطبي* for his *tafsir* (explanation of this Ayah).

⁶¹ In English there is no exact corresponding words for "غُدو" = "ghodow" (grammatically inflected "ghodow") and "أَصَال" = "aausal," late afternoon until sunset.

⁶² The word "*thekre*" as it stands here, Qur'an commentators are differing as to its *exact* meaning. However, *Prayer* seems to be the *most suitable* as it is with respect to *trading and traders*. See *القرطبي*.

⁶³ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its *implications*.

⁶⁴ Linguistically the word "خَافَ" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

⁶⁵ There is no English word for "أَحْسَن" = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁶⁶ The word "فَيْعَةٌ" = bowl, meaning: a bowl-shaped topographic depression. See *الهادى* and The American Heritage Dictionary.

thing; and [he] found Allah *endaho* (by it^x / by him); so [He] fulfilled⁶⁷ him his account; and Allah (is) swift (in) the account.

الله عندہ فوفہ حسابہ و الله سریع الحساب

40. Or like darknesses^w in a sea *lujjeyen*^x (abyss / of tremendous depth / vast water amount),^x overlies it^x a surge above it^x a surge, of above it^x *sababon*⁶⁸ (gliding-clouds); darknesses^w some (of) it^w above some, if [he] produced his hand^w almost not sees it^w [he]; and whom^p made Allah not for him an illumination, so not for him of an illumination.

أَوْ كَظَلَمْتَ فِي بَحْرٍ لَّجْنَى يَعْشَنَهُ
مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ
سَحَابٌ ظَلَمْتَ بَعْضَهُ فَوْقَ بَعْضٍ
إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَهَا
وَمَنْ لَمْ تَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ

41. Have not seen [you^s] that Allah, *yousabbebo*⁶⁹ (say: *subhana Allah*) for Him who^p (are) in the Heavens^w and the Earth^w and the birds, *ssaffa'ten* (in rows / spreading-their-wings-in-flight);⁷⁰ each *qad* (already and affirmatively) knew his/its^x Prayer^w and his/its^x *tasbeeha*⁷¹ (hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they^z do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي
السَّمَاوَاتِ وَالْأَرْضِ وَالْطَّيْرِ
صَافَّتْ كُلُّ قَدْ عِلْمَ صَلَاتَهُ
وَتَسْبِيْحَهُ وَاللَّهُ عَلِمُ بِمَا
يَفْعَلُونَ

42. And for Allah (is) the Heavens^w and the Earth's^w proprietorship and to Allah (is) the destiny.

وَاللهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَاللهُ الْمَصِيرُ

43. Have not seen [you^s] that Allah wafts *sahaban*⁷² (gliding-clouds); afterwards [He] congregates [among it;]^x afterwards [He] makes it^x a heap; then [you^s] see the *wadqa* (haze / raindrops) issuing from its^x bores;⁷³ and *younazzelo* (recurrently descends [He]) from the sky^w of mountains in it^w hails; then [He] betides by it^x whom^p [He] wills and averts it^x [He] *a'an* (off) whom^p [He] wills; almost glare / flash (of) its^x lightning goes (takes-away) by the *absa're* (insights / discernments).

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ
يُؤْلِفُ بَيْنَهُ ثُمَّ سَجَعَهُ رَكَامًا
فَتَرَى الْوَدْقَ سَخْرَجَ مِنْ خَلْلِهِ
وَيُنْزَلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا
مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ
وَيَصْرُفُ عَنْ مَنْ يَشَاءُ يَكَادُ سَيَا
بَرَقٌ يَذْهَبُ بِالْأَبْصَرِ

44. Youqallebo (iteratively transposes) Allah the night and the *nahar* (between sunrise and sunset); verily in *tha'leka* (afar-that-it / that) ^x surely (is) *ebratan*^w (instructive-example)^w for the *absa're* (insights / discernments) possessors.

يُقْلِبُ اللَّهُ الْيَلَ وَالنَّهَارَ إِنَّ فِي
ذَلِكَ لَعْبَةً لَا يُؤْلِفُ الْأَبْصَرِ

45. And Allah created every a *dabba'ten*⁷⁴ (she-moving-creature), of water; so of them who^p [he / it^x] creeps on its^x belly; and of them who^p [he / it^x] walks on two

وَاللهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَاءٍ فَمِنْهُمْ
مَنْ يَمْشِي عَلَى بَطْرِيمٍ وَمِنْهُمْ مَنْ
يَمْشِي عَلَى رَجَلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي

⁶⁷ The word “وفاه” وفی “الوفاء” وفی “التمام” from “الوفاء” وفی “التمام” meaning *gathering the last component of any obligation to make it a whole*. Thus, “وفی” means *endeavored and gathered the last part of an obligation to fulfill it*.

⁶⁸ The word “سحاب” سحاب هو ينسحب versus “غيم” غيم is that the “سحاب” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “سحابة” غيم Whereas the “سحابة” غيم appears *stationary*. *انظر اللسان*.

⁶⁹ See footnote 21 above regarding *يسبح*.

⁷⁰ The word “الصافات” means: (1) the angels as they set themselves in rows, or (2) the “birds,” as in this great *Ayat*, as they spread their wings in the sky and not move them.

⁷¹ According to since *القرطبي* since *Prayer* and *tasbeeh* are synonymous, they mentioned twice here for *intensity*.

⁷² The word “سحاب” سحاب هو ينسحب versus “غيم” غيم is that the “سحاب” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “سحابة” غيم Whereas the “سحابة” غيم appears *stationary*. *انظر اللسان*.

⁷³ The word “خلاله” خلاله اي ثقبه التي يخرج منها means its bores. See *اللسان*.

⁷⁴ For lack of a better term I chose a “she-moving-creature” for “دابة” دابة as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

feet;^w and of them who^p [he/it^x] walks on four;^w creates Allah whatever⁷⁵ [He] wills; verily Allah (is) on everything Omnipotent.

عَلَىٰ أَرْبَعٍ سَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

46. *Laqad* (verily, already and affirmatively) We descended *Aya'ten*^w (Qur'anic statements) manifesters^w and Allah *yahdey* (divinely-guides) whom^p [He] wills to a *Sseratten* (road/way) straight.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ مِّنْ كُلِّ شَيْءٍ مِّنْهُ مُبِينٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

47. And they^z say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a team of them from after *tha'leka* (afar-that-it/that);^x and not those surely (are) the believers.

وَيَقُولُونَ إِنَّا بَلَّهٍ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

48. And if (had been) invited they^z to Allah and His Messenger to rule among them, *edha* (suddenly/-surprisingly) a team of them (are) [shunners].

وَإِذَا دُعُوا إِلَىٰ اللَّهِ وَرَسُولِهِ لِيَحْكُمُ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرَضُونَ

49. And *en(if)* (to) be for them the right^x *ya'tona^x* (they^z obligingly come)^x to it^x *mudh'eneena* (humbly submitters).

وَإِنْ يَكُنْ هُمُ الْحَقُّ يَأْتُو إِلَيْهِ مُذْعِنِينَ

50. Is in their hearts an illness,⁷⁶ or they^z suspected, or they^z fear/know⁷⁷ that Allah *yaheefa* (warps/prejudices)⁷⁸ over them and His messenger [warps over them too];⁷⁹ rather those, they (are) the *dha'lemoona*⁸⁰ (injustice-doers).

أَفَ قُلُوبُهُمْ مَرْضٌ أَمْ أَرْتَابُوا أَمْ سَخَافُونَ أَنْ سَخِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

51. Verily only [was] the believers' say if (had been) invited they^z to Allah and his Messenger to rule among them to say they:^z we heard and we obeyed; and those, they (are) the thrivers.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَىٰ اللَّهِ وَرَسُولِهِ لِيَحْكُمُ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

52. And whoever[he] obeys Allah and His Messenger and *yakhsha* ([he] reverently-fears) Allah and *yatta'qeh* ([he] reverently guards not to displease Him), so those, they (are) the winners.

وَمَنْ يُطِمَ اللَّهُ وَرَسُولُهُ وَسَخَشَ اللَّهُ وَيَتَقَهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

53. And *aq samo* (they^z oathed) by Allah *jahda* (ultimate/effort-most) their *ayma'ne* (oaths), *la'en* (if indeed) commanded them you^h surely assuredly⁸¹ exit they;^z let-say[you^s]: let-not *toq'semo* (you^z oath) an obedience^w *ma'aroofaton* (that which is known);^w verily Allah (is) Proficient by what work you.^z

* وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لِئِنْ أَمْرَتُهُمْ لِيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

54. Let-say[you^s]: let-obey you^z Allah and let-obey you^z the Messenger; then *en(if)* diverted they^z then verily only

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلُّوا فَإِنَّمَا عَلَيْهِ مَا حَمَلَ

⁷⁵ The particle “ما” is “اسم أو أداة شرط” = “اسم موصول” = “connective noun/particle; or الدَّرْ المَصْوَنُ, لـ اَحْمَدُ الْحَلْبِيُّ and اِعْرَابُ الْقُرْآنِ, لـ مُحَمَّدُ صَافِي meaning *that which*. See 148.

⁷⁶ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁷⁷ See footnote 64 above regarding *fear/know*.

⁷⁸ The word “سَخِيفٌ” is to be *unjust* through *inclining and judging by injustice*. Thus, “warp”= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased.

⁷⁹ This Ayah says: “الله وَرَسُولُهُ” thus, *فَاعْلَمْ* “رسوله مرفوع” as a second *فَاعْلَمْ* Hence it means and His “messenger warps over them too.” In Arabic the *construct* is very clear. In English it seems it does *require this clarification*.

⁸⁰ The word “ظَالِمُونَ” = “the injustice-doer,” as “الظَّالِمُونَ” = “injustice.” See footnote 148 below.

⁸¹ The “الْتَّاكِيدُ” in “الْتَّاكِيدُ لِيَخْرُجُنَّ” is a *juratory* “الْتَّاكِيدُ” = “الْقُسْمُ لِ” amounting to= “الْقُسْمُ لِ” i.e. *affirmation, expressed by “assuredly”*.

on him what[*he*] (*had been*) burdened and on you^b what you^c (*had been*) burdened; and en you^z obey him *tahtadaw* (*you^z become divinely-guided*); and not on the Messenger except the announcement the manifester.

وَعَلَيْكُمْ مَا حَمَلْتُمْ وَإِنْ تُطِيعُوهُ
تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا
الْبَلْغُ الْمُبِينُ ﴿٤٤﴾

55. Promised Allah who^r believed they^z of you^b and they^z worked the righteous-works^w (*to*) surely assuredly⁸² *yastakhlefa* (*makes vicegerents of*) them [*He*] in the Earth ^w just-as *istakhlafa* (*[He] made vicegerents of*) whom^r of before them; and (*to*) surely assuredly establish⁸³ [*He*] for them their religion which [*He*] delighted for them; and surely [*He*] assuredly substitutes (*for*) them from after their fear a security; they^z worship Me, not they^z partner (*other deities*) by Me a thing; and who^r [*he*] unbelieved after *tha'leka* (*afar-that-it/that*)^x then those they (are) the *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ
وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلِفُنَّهُمْ
فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَمْ يَكُنْ لَّهُمْ
دِينَهُمُ الَّذِي أَرْتَضَى لَهُمْ
وَلَيَبْدَلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا
وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ فَأُولَئِكَ
هُمُ الْفَسَقُونَ ﴿٤٥﴾

56. And *aqemo*⁸⁴ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the Zakata^{w85} (*prescribed percentage of personal possessions*)^w and let-obey you^z the Messenger, *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b *torhamona*⁸⁶ (*to be mercy-given you^z*).

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ
تَرْحَمُونَ ﴿٤٦﴾

57. Let-not assuredly reckon [you^s] who^r unbelieved they^z (are) enfeeblers in the Earth;^w and their abode-/lodging (*is*) The Fire^w and surely wretched the destiny.

لَا تَحْسِنُنَّ الَّذِينَ كَفَرُوا
مَعْجِزِينَ فِي الْأَرْضِ وَمَا وَهُمْ
آتَانَ وَلَبِسَ الْمَصِيرُ ﴿٤٧﴾

58. O you who^r believed they^z let seek yourⁿ permission whom^r possessed yourⁿ hands^w and who^r not reached they^z the puberty of you^b three times of before the dawn's Prayer^w and when *tadha'aona* (*you^z put-aside*) yourⁿ apparels from the noon^w; and of after the *esha'a's* (*night's fall*) Prayer;^w three^w *aw'ra'ten*⁸⁷ (*designated hours*) for you;^b not on you^b and not on them a *jonahon*⁸⁸ (*sin*) after them;^{y89} *tawwafona* (*iterative circumambulators*)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا
لِيَسْتَعْذِنُكُمُ الَّذِينَ مُلِكْتُ أَيْمَنَكُمْ
وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ
ثَلَثَ مَرَاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ
وَحِينَ تَضَعُونَ ثِيابَكُمْ مِنَ الظَّهِيرَةِ
وَمَنْ بَعْدَ صَلَاةِ الْعِشَاءِ ثَلَثَ
عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا

⁸² The word "ال" in "ال" in "ال" "ليستخلفن" "ليمكن" are *juratory* "ال" "القسم" = "ال" "التأكيد" "ال" i.e. *affirmation*, expressed in both case by "assuredly".

⁸³ The word "مَكَنْ" "مَكَنْ" in "مَكَنْ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَنْ" *per se*.

⁸⁴ The word "أَقِيمُوا" "أَقِيمُوا" is rooted in "أَقْمَ" = uphold/sustain/maintain.

⁸⁵ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its *implications*.

⁸⁶ The word "رَحْمَة" "رَحْمَة" = "mery" in Arabic "رَحْمَة" is *unlike* its English equivalent, in that "رَحْمَة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "mercied."

⁸⁷ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See *النَّاجِ*.

⁸⁸ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" "جَنَاحٌ" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جَنَاحٌ" = no sin.

⁸⁹ The reason for "feminizing" this pronoun as "them" "هم" because *it is so in the text*, as it is in reference to the word "عُورَة" "عُورَة" which is a *feminine* gender.

on you^b some(*qf*) you^b on some; like *tha'leka*(*afar-that-it/that*)^x manifests Allah for you^b the *Aya'te*^w (*Qur'anic statements*); and Allah (*is*) Omniscient, *Hakeemon*⁹⁰ (*infinite hekmah*⁹¹ Possessor).

59. And if/when reached the children of you^b the puberty, then *le'yasta'athena* (*let seek permission they*^z) just-as *ista'athana* (*sought permission*) who^r of before them; as *tha'leka*(*afar-that-it/that*)^x manifests Allah for you^b His *Aya'te*^w (*Qur'anic messages*); and Allah (*is*) Omniscient *Hakeemon*⁹² (*infinite hekmah*⁹³ Possessor).

60. And the *qawa'edo*⁹⁴ (*she-menopausal-sitters*) of the women who^v not hope (*for*) *ne'kahan* (*wedlock*), then not on them^y a *jonahon*⁹⁵ (*sin*) to *yadha'ana* (*put-aside-they*^y) their^y apparel, other than *mutabarreja'ten* (*flauntingly displaying-she*^y*m*) by an adornment;^w and to *yasta'afefna* (*affirm-chastity they*^y) (*is*) *khayron* (*superior/ worthier*) for them;^y and Allah (*is*) *Sameeon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*) Omniscient.

61. Not on the blind a *harajon*⁹⁶ (*constraint/ sin*) and not on the lame a *harajon* and not on the ill a constraint and not on yourⁿ selves^w a *harajon* to eat from yourⁿ houses or yourⁿ fathers' houses or yourⁿ mothers' houses or yourⁿ brothers' houses or yourⁿ sisters' houses or yourⁿ fathers' brothers' house, or yourⁿ fathers' sisters' houses, or yourⁿ mothers' brothers' houses or yourⁿ mothers' sisters' houses, or what you^c possessed its^x keys, or (*house of*) yourⁿ friend; not on you^b *ajonahon*⁹⁷ (*sin*) to you^z eat together or segregates; so if you^c entered houses then *sallemo*⁹⁸ (*let-you^z offer-peace*) on yourⁿ selves^w a greeting^w from *ende* (*by munificence of/ by Rule of*) Allah a blessed^w a good;^w⁹⁹ like

عَلَيْهِمْ جَنَاحٌ بَعْدَهُنْ طَوْفُونٌ
عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْأَيْتِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلْمَ
فَلَيَسْتَعْذِنُوا كَمَا أَسْتَعْذُنَ
الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ إِيَّتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ

وَالْقَوْاعِدُ مِنَ النِّسَاءِ الَّتِي لَا
يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جَنَاحٌ أَنْ يَضْعُنَ شَيَاهِهِنَّ
غَيْرَ مُتَبَرَّحِتَ بِزِينَةٍ وَأَنْ
يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ
حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بَيْوَتِكُمْ أَوْ بَيْوَتِ
إِبَابِيَّكُمْ أَوْ بَيْوَتِ أَمْهَاتِكُمْ أَوْ
بَيْوَتِ إِخْرَنِكُمْ أَوْ بَيْوَتِ
أَخْوَتِكُمْ أَوْ بَيْوَتِ عَنْتِكُمْ أَوْ
أَخْوَلِكُمْ أَوْ بَيْوَتِ خَلْلِيَّكُمْ أَوْ
مَالَكُتُمْ مَفَالِحَهُ أَوْ صَدِيقِكُمْ
لَيْسَ عَلَيْكُمْ جَنَاحٌ أَنْ
تَأْكُلُوا جَمِيعًا أَوْ أَشْتَائًا فَإِذَا
دَخَلْتُمْ بَيْوَنَا فَسِلْمُوا عَلَىٰ
أَنفُسِكُمْ تَحْيَةً مِنْ عِنْدِ اللَّهِ

⁹⁰ See the Lexicon attached to this Translation for an exposition on the words "حَكِيمٌ" "الْحَكِيمٌ" and "جَنَاحٌ" "جَنَاحٌ"

⁹¹ See the Lexicon attached to this Translation for "hekma."

⁹² See the Lexicon attached to this Translation regarding "الْحَكِيمٌ" and "حَكِيمٌ."

⁹³ See the Lexicon attached to this Translation for "hekma."

⁹⁴ The word "qawa'ed" = "قواعد" based on "قَعْدَ" = sat, and so sitters, as if to say "she retirees." Thus, "qawa'id," meaning: those women who are "sitters" because they are in their menopausal age.

⁹⁵ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" "جَنَاحٌ" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جَنَاحٌ" = no sin.

⁹⁶ The word "حَرَجٌ" "اللَّسَانٌ" = "أَضِيقُ الضِيقِ" = "حَرَجٌ" e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حَرَجٌ," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "حَرَجٌ" could mean "sin."

⁹⁷ See footnote 96 above but here regarding "جَنَاحٌ."

⁹⁸ The word "تَسْلِمُوا" in "السَّلَامٌ" = "peace," for which there is *no way* to linguistically verbalize such a *concrete* noun, like *many such problems* in English. So, short of *transliteration*, which *should be avoided* if possible, the *next best* case is to "coin" best approximate an expression, such as "offer-peace," as we did in this case.

⁹⁹ The word "greeting" = "تَحْيَةٌ" is a *feminine* gender in Arabic so the references to it are too feminized. So "[she-blessed]" and "[she-good]" are stated as above.

tha'leka(asar-that-it/ that)^xmanifests Allah for you^b the Ayate^w (Qur'anic statements) la'alla (craving currently unavailable deed that/ perhaps)you^bcerebrate you.^z

62. Verily only the believers (are) who^r believed they^z by Allah and His Messenger and if were they^z with him on a matter-congregator, not gone they^z until yasta'thenoho (they^z seek his permission); verily who^r yasta'thenoka (they^z seek you^g permission) those (are) who^r they^z believe by Allah and His messenger; so if ista'atha-noka (they^z sought you^g permission) for some (of) their function;¹⁰⁰ then let-permit [you^s] for whom^r willed you^h of them; and ista'ghfer¹⁰¹ (let-seek forgiveness [you^s] from) Allah for them; verily Allah (is) Ghafooroon (iterative Forgiver), Raheemon (iterative mercy Giver).

63. Let-not make you^zthe Messenger's invocation among you^b like invocation (of) some (of) you^b(to/ of) some; qad¹⁰² (iteratively and affirmatively) knows Allah whom^r yatasallalona (they^z secretly withdraw) of you^b lewathan (elusively); sole'yather (let-take-caution) who^r dissent they^z a'n (regarding) his command to betide^w them a fetna'ton (trial/ affliction/ tumult/ unbelief)^wor betides^xthem a painful torment.

64. Lo. Verily for Allah what (are) in the Heavens^w and the Earth; ^w qad¹⁰³ (iteratively and affirmatively) knows [He] what you^f (are) on it^x (of adherence or not to His commands); and day (to be) returned they^z to Him then younabbe'o ([He] inform by piece-of-significant-and-availing-news) them by what they^z worked; and Allah by everything (is) Omniscient.

مُبَرَّكَةٌ طَيْبَةٌ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا
بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ
يَسْتَعْذِنُوهُ إِنَّ الَّذِينَ يَسْتَعْذِنُونَكَ
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَرَسُولِهِ فَإِذَا آسَتَعْذِنُوكَ لِبَعْضِ
شَأْنِهِمْ فَأَذِنْ لَمَنْ شِئْتَ مِنْهُمْ
وَآسْتَغْفِرْ لَهُمْ اللَّهُ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٢﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءَ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ
اللَّهُ الَّذِينَ يَتَسَلَّوْنَ مِنْكُمْ
لَوْا ذَا فَلَيَحْذِرَ الَّذِينَ سَخَّالُوْنَ
عَنْ أَمْرِهِ أَنْ تُصِيبُهُمْ فِتْنَةً أَوْ
يُصِيبُهُمْ عَذَابًا أَلِيمًا ﴿١٣﴾

أَلَا إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيَنْتَهُمْ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤﴾

¹⁰⁰ For the word "شأن" I did not like to use the word "affair" because of its implication/denotation.

¹⁰¹ The word "استغفر" = "[you] seek forgiveness." In English there is *no seemly way* to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness." So in this case: [you] seek Allah's forgiveness."

¹⁰² The particle "Qad" preceding a *future tense* means: "التأكيد و التكثير" = for "affirmatively and iteratively." See المقتى +

¹⁰³ Ibid.